Monday, October 25, 1965

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: Now I don't know if I should be flattered. But it emphasizes the fact more and more that we need another place; if we continue. I have a chance of some, but it is not as yet settled. If so, it will be much better. So, if it is a little difficult at the present time, just bear with it--better times are still to come.

Now, maybe to disappoint you, next week I will be out of town. But there will be a meeting, of some sorts. It depends now what you would wish, and I think that we have had a little experience in the past with tapes or with discussions. And I would ask John Marshall and Dave Greenberg to get together and settle what they think is the best, meet here again at 8 o'clock, and whatever will be dished out, well, you will take pot luck. Either it is a tape to which you can listen and usually no discussion--unless there's some very definite reason or something that refers to the tape and there are some people who dare to answer. The other is that some of the Tuesday people who feel that they have some knowledge that they could impart, would be here and take over, and then, as it were, conduct any kind of questions you might have, and there will not be a tape to which you listen, but it will just be a discussion. In that sense it will be very much like a group which is not here in New York--some of the groups, as you know, in Seattle, or in Berkeley, or in Boston, or elsewhere where I do not appear any too often, but in any event when I am not there, then they are up against it to some extent, and they have to carry on. For you it will be a very good thing to see how you will carry on. What will you do? And what will you then at that time bring, and what can you expect? So those two will probably settle it, and if you want to come you are, of course, quite welcome.

Now what is there? I, every once in a while, in listening to some of the tapes from other cities and, as you probably know, we do send tapes from here to them--that is why we make more than one tape, in order not to have to duplicate them, so that they could be mailed out right away. We send them this kind of material, meetings of Monday particularly, They are entitled. ~~to it.~~ And then they listen to it and sometimes there are explanations in it which refer to some of their questions because they are instigated by something that I

might hear, and then I believe that it would be worthwhile to try to answer them in that way instead of answering them direct; which of course would require more time and at the same time if we do talk about these questions, they are of a general nature and also useful for us. And then I am all the time amazed how often one can listen and how often they do listen and then still the questions come up as if they have never heard of it; they don't know what it is about; and they start mixing things up and the terminology of some terms and they, for some reason or other, cannot place it. And then again and again, what will I do? Repeat it? But then it doesn't seem to have any particular effect either. And naturally it depends a great deal on the particular state in which one is, if something can appeal to you, and if one is in a state of development where that what is being said is just a little bit ahead of it, then of course it has no meaning. I think that is, of course, what we will be subject to all the time. And that really cannot be helped. And for that reason probably we will have to talk many times about fundamentals for two reasons: one is that some may have reached a state where it is necessary for them to know it, and the other is that those who have heard it before may have forgotten, or it may not be entirely clear, or in their particular trials of application they have found certain things were not entirely clear then. You know sometimes like an exercise or sometimes like a logical building up of certain thoughts which belong together and then finally lead to a conclusion, you may have left out a few things and then the necessary steps which would be really required for you to build it up for yourself, in your own mind, in a logical way of building that what you know, starting out from certain assumptions, and then reaching a conclusion may sometimes be very difficult for you because much of this material naturally is quite new. But after all, if you work, there is a certain possibility that your mind starts to function a little differently and that because of that that what you hear, even if it is not immediately assimilated or understood, that it may have left a certain impression, that is, it has been impressed on your brain--you've heard it--and that later it might come back again in some form or other as if in memory you recall certain things.

Now perhaps this whole question simply simmers down to: What is really fundamental to work; what is really the understanding of it? And as I say, it is like an ABC to which every person, I would almost say every time, has to come back in order not to lose himself in all kind of hallucinations and interpretations and thought processes, or even feeling would be included in that, so that it is not really clear enough to them unless they start to realize that that what is needed is work on oneself. And that the whole description of everything that you experience, and that may lead to work, it will not lead to work necessarily because you happen to experience it. It will only be that when you introduce an element of wanting to wake up to that kind of an experience, and then see what is what or what you can accept and what you really afterwards then remember of yourself to be.

So this ABC--let me try to explain now. I think last week I said something about it, but maybe if I repeat certain things that are fundamental to work. I want to work on myself. By myself, in this case, I understand that what I am as a personality, as a human being walking on earth, and performing different functions which are required of me simply because I happen to be alive. And this work means that there is something to be done which is not done as yet as far as ordinary life is concerned, or mother nature, or not even is done because of a certain thought or a feeling. But it is work in a certain sense, for which I have to know what kind of tools ought to be used and what is the direction that that kind of work should take. If I'm not clear about that, I will continue to try to so-called work--that is, to manipulate my feelings or my mind in a certain way and have all kind of beautiful thoughts or hopes, probably, of wishing to become a better man or to have and to reach more understanding, but I'm afraid that all it will amount to is simply to increase the facility of one's particular brains--by the way, these functions are called, as you know, by Gurdjieff, brains, not only a mental brain, but also a physical brain, and a feeling brain; and if you do know and have read something, that they're called bobbin-kandelnosts, which during the formation of a person are being wound up. And when one starts to live, one starts to use whatever is there as functioning, and one continues to receive certain impressions which are more and more stored away, sometimes in

the forms of memory, or in any event, as data, sometimes data reached intellectually and sometimes reached by means of an intuitive process enlodged in the feeling, or if it is brought back to one's intellect one can also remember such states of oneself. Whatever there is of physical, usually is translated into dexterieties and the ability of the physical body to do something.

But here I am as a human being, sitting around and thinking and feeling and wanting to do certain things and now I want to work on myself. It is obvious that the 'on myself' means I have to be the kind of work receiver, that is, that what is my self ~~that~~ has to be worked on. How it is worked on, we'll talk about that a little later.

But what is this self? The self in the first place, is that what a human being at the present time represents. It is of course not the same for different people. It is always different because we are as human beings different from each other. Not only that we have types, that we have different education, different personality, different way of having grown up, but biologically we are different because father and mother are not the same; and the effects of nature, the effects of all the different things that we have taken in, the impressions we have received, and whatever relationships we have had--we call it experience--and of course always means that I happen to be at a certain time, a certain kind of self. And self in this sense is now meant to be what it actually is.

Now the question do I know what my self is, actually? This of course is problematical. And that in the first place, work on oneself has to do with finding out what I am. So it requires then as a first step of interest in this kind of work, an alertness. And alertness simply means that I become more and more alert to that what I am in daily life without of course, trying not to judge, but I will in the beginning of course judge, like I always will judge about whatever I have done and think afterwards that I should not have done it; or that at times I feel that I would like to do certain things that I know I am incapable of and I would feel bad about not having that kind of ability. So when I start to work, I gather data and information about myself and of course that way--Icall it alert--it is a little bit more than a sleepy state. It is a little bit more than just meditating and

letting the thoughts churn around in me, or it is even a little bit more than a so-called prayer in which I ask for some guidance because I'm not quite sure that the guidance will reach me. It may be, dependent entirely on the intensity and the fervor of such a prayer, that perhaps it is possible to reach certain things that are otherwise not accessible. But in a general way, what I wish is I want to have an impression of that what I am in daily life, in my thoughts and my feelings and also the relationships with different people--how are they, how am I; how do I react, how do they act; how do I act, so-called, and how do they react; and then what I do with the reactions of such people on me; what I do with their saying to me one thing or another, or expressing an opinion about what I am and that sometimes it may lead to an argument that I do not agree with what they think of me, or that sometimes that I would even emphasize that I am something which I am not and that I know it. But in general, when I become alert to myself, I have much more aliveness in me and, as I say, it is a little bit removed from an ordinary sleepy state or, quite definitely, removed from the state of just happen to think and happen to feel. This alertness has to lead to something else because the alertness gives me data of which I am not entirely sure that they are truthful. They may be, and sometimes I'm sure that after many discoveries of the same kind of a thing--a tendency or a characteristic of myself--I get a fairly good idea of what I really am, although it may not be entirely clear, at least when I am honest with myself, I try to investigate, particularly when I am alone, if I am really that bad or that good or that conceited or that stupid--or whatever it may be that I think I am; or sometimes, not knowing it really, that I feel I am.

This question now of do I actually receive information about myself by thinking about myself afterwards and then having a certain form of judgement. Is that the real truth? Every once in a while, if I watch these processes take place in one--and of course it is quite necessary that one has to be a certain type. Because people who live on the periphery just as a superficial life, or who think that they know it all, or who of course get along very well in life and don't seem to need anything, or that for them even a question of prayer and God is an absurdity because look what they have done and their abilities and so

forth for which they have worked and that nothing came easy to them, and, whatever it may be. This particular form of self esteem of course is quite useless to maintain because, in the first place I don't want to do any work on myself when I assume that I, myself, am pretty good.

So there has to be in a person a certain questioning attitude of that is really everything that I see, is that the way it is, or is there a possibility that I might improve that kind of knowledge and reach more of a truthful state about myself? I simply call that, that I would like to have an absolute truth. And by absoluteness I mean now that there is no further question about it, that there is no possibility that anyone else could tell me a different thing that I have not as yet considered, and that what is now absolute for me could form a certain ground on which I can stand, and with which I could continue to live in life, knowing then, that that what I consider the truth is not going to be changed. If you use this kind of a definition for the different things that you at the present time know of yourself, you know very well that with living a little bit more and getting different kind of experiences and adding so-called more data to yourself, that every once in a while you will question what you thought you were a year ago, or even five years ago, and that on the same kind of a basis, that what you might become in another twenty years probably will not be as truthful, or adhere to the same kind of a principle which you at the present time you think you represent. So the absoluteness must be an absoluteness in time. It cannot be subject to time; it cannot be subject any more to further experiences; and it has to become of such absolute value, that at the end of your life you still will say, this is the truth. In that way, it is like an axiom for oneself, as compared to a working hypothesis which I am sure everybody in life has. Everybody has certain principles in accordance with which he wants to live and of course whenever he lives he may make some mistake. Then he changes his hypothesis or his opinions of himself and adds to it or detracts from it a little bit--but whatever it is, it is subject to change. An axiom is absolute, like something that is above water and that always stays above water and by definition it never will be under water.

So, one looks for that kind of absolute values in one's life.

~~So that that what I now see~~

So that that what I now see and accumulate as data of study of myself during a period of alertness, I become interested in myself as a study, as a certain form of material which happens to walk around with my name, and that of course it is necessary for me to really know what I am. This is the meaning of "know thyself." Now in that, to that particular saying of the Oracle of Delphi, there was added, "everywhere and always". So you see I now must include that I must know it all the time, at any one time. Not just a little bit here and there. So it makes it much more difficult, because I am experiencing conditions in life which, quite definitely, represent at different times for myself, different attitudes, and that regarding one or two different relationships I have different facets of myself which are not always the same. And the trouble is, that although I may remember that I have them, I am, at the moment when I experience something, fully convinced that that is all of me and many times of course I express that by using the word 'I' for myself, as if that is the final something about which there is no further question. Immediately when I start to think about this--am I always the same?--theoretically, I'm perfectly willing to admit that I'm not always the same, when I know very well that I make promises to myself that I don't keep, but for which then I will have an excuse, or I rationalize, or that I'm not always dependable, and that even when I say I love you, it does not mean that I love you until eternity.

So this question now, if I start to become more and more honest, and again I say, this kind of work requires honesty, it requires quite definitely a serious attitude on the part of oneself, and also it does require certain time in which I want to put to practice these kind of ideas before I ever will find out something that is worthwhile. I have said it several times, that if I become interested in this, I must not be interested in something that is a little similar. Either I give it a chance for something that I say, alright, I yeild to that six months or a year or whatever time it is, and then, this kind of honesty applies also to that determination that I will stick to it--never mind how difficult it may be, but I want to find out once and for all. This of course has to be a true scientific attitude. That is, I cannot be diverted by doing things halfway and in a haphazard or a sloppy manner. It re-

quires that I am serious enough to want to do a certain thing right, and then I'm entitled to know what is right.

When I discover that I'm not always the same, I think I would be intrigued to find out, in the first place, why, and, in the second place, how is it that at times I believe that I'm always the same. What is this particular kind of a trick in my mind that will not enable me to see everything at the same time belonging to myself? And that that sometimes is quite true that when someone from the outside looks at me, and sometimes will tell me the truth, because they mean well, and most likely it may be a little prejudicial, but that at the same time, if they really intend to do the right thing for me, I may believe them instead of questioning and having an argument about it. But all of this means that there may be something in someone else, someone who is a friend of mine, who means well with me, that they can see a little bit more than I can see myself.

Work on myself now begins with understanding what someone else might mean when they have an opinion, and to question that within oneself to see if that is the truth, or closer to it, or something that I have not seen myself before. I say it's only a starting point, because I use people then for the purpose of my own self education. And as yet it is not really something that I do to myself. And work on myself means I have to become an object for that kind of scientific research. What I take from what other people might say or think, and if I can believe them, is that they could be a little bit more objective in the real sense of the word, because they are not me, and therefore, they are not closely associated with myself. And now myself when I become associated with that what I think or feel is usually affected by the feeling I have of myself as I hope I am or believe I am. Very often it is not based on any intellectual statement. But it is based on something that I love myself, and that I don't want anyone to intrude on it when I think for myself ~~when~~ that I'm not so good or whatever the judgement is, I have a notion with my mind that that what I am seeing ought to be judged and classified and put in a certain place. This is what I've been trained to do. And I don't think that there is any way out of it, than only to accept such a fact of how a mind and a little feeling

work together, and that particularly when they are represented both in a physical behavior form, that then I will have a judgement about that kind of manifestation.

For this you must understand that we assume of course that man is made up of three different brains, I said a little while ago, of which the feeling center and the mental center--those are the two brains that really count--are of course the instigating factors of my physical behavior. And that there is something in my physical body which is alive because of its own blood circulation and breathing, and that sometimes it expresses itself in its own way without my particular feeling or mind entering. But I think that in general that kind of behavior is very very small compared to the instigations of either feeling or mind on my body to have to feel something and express it--that is, actually having an expression of my physical body as a result of a feeling, or to express it in some manifestation or other as a result of a thought. And that many times feeling and thought go together. That is, sometimes they are united in a complete agreement, and very often they are not united at all, because they oppose each other, and that my poor body really doesn't know what to do because the feeling says one thing and my mind says another.

If I look at people and telling me what I really am, I compare it now with myself--what I do know--I also know that usually that what I have as a certain information and data which I gather by means of being alert, has to do with what has been lodged in me and has now become memory. For the time being I will leave it for what that is. There are requirements in which I can only reach absolute truth when I live in a moment, without a thought or without a feeling. Without a memory, without anticipation, without classification, without a like, or without a dislike. But, as you know, these concepts are very difficult to come by, and before I even understand them, it is still quite a distance before I have an experience.

So now what will I do? My alertness has given me data about myself. Talking and listening to other people have given me another kind of a set. And now I have to digest it. And the digestion now

takes the form of what is called observation. That is this: Naturally at the end I hope to become objective. It is a little different way of saying that I would like to become ~~objective~~ conscious. Again, that ~~It~~ is a ~~little~~ different way of saying that that what I have now as a mental functioning is not sufficiently conscious, or even I would dare to say, it is unconscious compared to a state of self-consciousness. So when I say, I work on myself, it never is the state of self-consciousness, which is linked up with a state of consciousness, because I am not. And from the standpoint of Gurdjieff, none of us is, and all of us are, unconscious. And that particular state is called a waking-sleeping state. So that then, a state of self-consciousness would be a real awakening state. Now what it means is, when I experience an awakening, I have something that I do not experience in ordinary life. Then only accidentally, when it happens to come, and that then I realize that I exist. And that there is something there that registers that existence, and if I remember it well enough, because it is a question of remembering--it is very seldom that I know it at the time so certain, because it doesn't last long enough--that then, in memory going over that kind of an experience, if I remember it well enough, and usually if it is an experience that has taken me, or has shocked me, into the fact of existing, that then I will recall that there was nothing of my mind or my feeling functioning at that time. And that it was a pure statement of an existing something which, of course, afterwards I define of myself and I say then--I have had a lasting experience; I have experienced something that I will never forget. Now inhowfar this would be real objectivity, it depends entirely how deep it went, and sometimes how long it lasts. But the lasting effect must not be mixed up with what I remember afterwards. It is something that takes place at a moment, and when that moment is gone, usually that shock has gone, although the after effects of course remain, and then they look very much as though they are still the same as the shock itself. Well, whatever that particular mechanism is, we don't have to talk about it too much.

But again I come back now to that what I call a first step of observing. Observing oneself. This is the beginning of work. You see,

it is analogous to what is also called self-remembering. But this self, again, is a different kind of self, because when I remember, I remember something of the past, as something that has existed, And when I say self-remembering, I remember a self that does not exist at the present time—otherwise I would call it self existehce. So you must not mix these particular things up. That self that is remembered, and that might then engage one into a work of self-observation, simply means that at the time when I was young I was in a different kind of self state. And that that what existed when I was very small and uninhibited, like a child without being as yet spoiled, or a child after it just had been born, just was functioning by taking in impressions without having, as yet, any material to classify it, who has not, as yet, been educated, and surely not as yet exposed to toom many influences from the father or mother, that that child had a self, which at that time was consciousness. And that only later, and that later part came very soon, because a child gets spoiled very soon, there is no question that it gets spoiled within the next three or four months after birth, and it cannot be helped, because we don't know, as parents we usually don't know, and there is a constant influence of earth, and the breathing in of air, which you might say is already contaminated by our own presence on earth. And that the very fact of a child being born on earth is rather unfortunate because the earth is not very helpful for that child, and for anyone else living later on, really to bring it to its senses and to help, reminding its proper self the way it used to be.

When I say, I self-remember, I try now by means of a certain method to bring back what I really was, as if that what I have been was a state of consciousness which is desirable for me at the present time if I am unconscious. And that in the process of education, and that gradually living and measuring up to the conditions of earth, and the way I have to live and sometimes an forced to live, and the way I have developed, and the way I now must think or feel—perhaps with a few of us a little freer and perhaps a little bit less influenced by the bon tons of ordinary society—nevertheless, all of us sacrifice on that

particular altar because we can't help it, and we many times either follow the line of least resistence, or we rebel a little bit, and after some time we give in, because no one really dares to stand too long alone.

So whatever it is that we now call a general sociological conditioning, and whatever may have lasted for quite some time, at what age one starts to realize this, and also how intense it has been--it depends entirely on the kind of expereinces that I have had. But, nevertheless, there is a certain moment at which I come to the recognition that that what I used to be was really worth more from the standpoint of reality. And it is that what I mean by self-remembering. Self observation is that what I now call work on oneself. It means the observing of myself as I am. Through observation, now, in this sense, must be that it has to lead to an absolute truth. The truth on which I can base certain things of myself, and expecting, then, that this self that I now observe, could, under the influence of some sort of a process like this, grow out into a real Self with a capital S, and that I use the steps of observing, simply in order to shorten the process, which otherwise would take place in ordinary life.

There are two reasons for that. When man is on earth he becomes subject to the laws of earth. He can't help that, because he cannot get away from earth. There is a law of gravity, physically speaking. There is an atmosphere which he breaths in and he himself becomes part of, and part of himself, even his ordinary self, becomes part of the atmosphere around him, surrounding him like an aura, practically. And also that what he really should become in ordinary life has a certain time length to do it in. So when earth, as a body in the universe, and belonging to the solar system, has also a certain task to fulfill, since nothing is at a standstill in this universal existence. There has to be a certain movement of earth in one direction or in another. We call this simply the involutionary and evolutionary processes. The earth, as a whole, is subject to an evolutionary process, meaning by that, that it could grow out into another kind of a body at a different kind of place and more in relation to the sun what it should be; then only at the present time, where it happens to be and incumbered by a quantity of material which

we call mankind. And that as a result of this condition, and for whatever reason that may have been so-called created, a result of an involutionary process indicating the growth then upon a cosmological scale of that what we now call the universe as a whole, and of which the sun absolute may be the origin, and that every phenomena which exists and which we now recognize as heavenly bodies--bodies in space, planets or suns or milky ways, or whatever it is--is singled out when we consider ourselves as living on earth as part of what is called a cosmic ray coming from the Sun Absolute. This Sun Absolute, if I conceive it with my mind, must be something like a point from which different radii are proceding into space, And there must be--of course again my mind will not admit that there is only one--there have to be thousands and thousands, many more that I can actually fathom or even that I could conceive of, and it is a problem if that is like a point, exactly the same kind of problem of all the disputes about how many angles could be on the top of a pin.

So, leaving this particular problem alone for those who want to philosophize about it, because it doesn't help me at all if I know that there are other cosmic rays. I am interested in this one on which I am as part of organic kingdom on earth. And that what is now my body, is the kind of thing that is of course prime interest to me, because if I do believe that there is a possibility of earth developing, that is, going evolutionarily towards the sun and towards the Sun Absolute, then also that what is taking place on earth on the lower side, going to, if you wish, the negative absolute, would reach a state of moon, would reach a state of Anulios, which is an assumption to some extent, but it is not an assumption when one starts to understand the microcosmos of oneself being exactly the same kind of a principle and the arrangements for oneself at the microcosmos represents on a more cosmic scale. The reason that there is a two-fold possibility is that the earth as such would reach a higher level of development, and that then as a logical result, everything on it belonging to earth would reach that development. The development of that kind of course has to do with a cosmic ray as such. If it is involution, it is growing, the growing end of this particular cosmic ray

of which the earth is part, ends for us in the moon and in anulios. They are, for us, at a lower state of development. But when because of involution, that is, the direction away from the positive absolute, some other body might be formed on the other side of anulios, then it is quite logical to see that anulios becomes number two, and that the moon becomes number three, and that logically the earth would become number four. So the earth would move up one place from three to four, and then simply because of the involutionary process, an evolutionary process would have to take place. This is of course, is completely in agreement with the idea that everything is in balance, and that whatever goes up must come down, and that whatever goes left also goes to the right and that seen from the standpoint of an objective value, that each person is in his own existence also subject to these two kind of forces.

So that the discovery of one's observation of oneself has to include that what I am now subject to. That is, what is it in me that manifests in a certain way? And I now again, trying to understand it a little bit better, I compare my human body with earth, as if for me the physical existence is that what is the world for me, as represented by the totality of all manifestations of which I am capable. And that the process of observing this, as a human body and now becoming the earth, would presuppose that I look at it from a standpoint outside of myself. Allegorically, this is the meaning of the erection of an observatory on the planet Mars where Beelzebub observes that what takes place on the surface of the earth; and that the process which is illustrated by that, when I say I want to work on myself, is very similar in principle. That is, the observation has to take place from a certain place outside of my physical body, as if it is outside. I say sometimes a planetary level, because by that I mean that it has to be in an emotional state as represented by that what is now a planet. You see, inshort, that what is again, by comparison, what I call emotional states of myself are my planetary existences. And what I call the sun for myself in our solar systme, becomes my mind in the system of what I call my own world. So that when I wish now to observe, I have to be as if on a planet Mars, not on any other planet. The planet Mars means that that what I am now, emotionally, is interested fervently in that what is taking place on earth. And I am emotionally in that kind of condition as if I am at

the boiling point. This is the state of Mars in which I am ready to fight, all equipped;/but not as yet fighting, because I am still observing. And that what is represented by Beelzebub is again the relationship towards Hassein, Hassein being agin, for him, a certain feeling center wishing to grow, that Hassein represents in me that what wishes to grow as an emotional body, and that that what is Beelzebub, observing that what is taking place on the planet earth, communicates to Hassein the different experiences that he has had as a brain observing that what is taking place on earth; this brain becoming interested in the manifestations of the physical body. And that the descent to earth indicates that every once in a while it is necessary for the mind to come down, as it were, to descend to earth, and to live with earth and what is happening on earth as if it is present to that.

So now you can explain this also that what self-awareness means, what self-remembering means, what self-observation means also could be, to be present to oneself. It is very much like I want to find out first what are the facts that I am interested in and that then I wish to verify on the spot that it actually is so. So if I am interested in a state of being conscious and then observing correctly and this observation is not only now a gathering of data like in a state of alertness, but it now becomes something that has to be verified closely enough that I could say 'this is the truth for me'. Again, whenever this observation takes place, it has to be a pure matter of observing and only taking place in one center. So that for me the particular problem then becomes that, how can I observe in the correct way? Again when I start with trying to do this, I have to keep in mind that Beelzebub, being on the state of Mars, observes the earth. So that the first rule for one's observation process has to do with the conditions of earth, that is, the conditions of the physical body, that what is the manifestations of the physical body. It's logical of course that not every person has the same kind of world and the same kind of earth, and that there are many different phenomena on earth, like a sea or like land or like mountains or like rivers. These are, of my body, the results of that what is, you might almost say, within. That sometimes there are volcanic eruptions; there are sometimes splitting off of certain things, because of certain earthquakes and shocks, to which my body becomes subject for some reason or other; and that usually that what is represented by fertility or by a watery condition or by a certain depth, or mountain ranges, or things of that kind, are a result of the states in which my either my mind is, or my feeling center is. So I now become observant of that what is taking

place. I must agree of course that that what I represent as my world is not the totality of the world, but that if I could really become Aware, and again now I use this word Aware, because that what is observing produces in me a state of Awareness. ¶ Now let me be quite clear: when I say I wish to observe, it means that something is on a state or in a state of Mars. It is not subject to earth; it is away from it. It is as if then my brain, Beelzebub, is observing my physical body. It is then a separation of that what is physical from that what now tries to become Conscious. This, in the terminology of Gurdjieff, I call "I"; or the beginning of "I". Or, comparing it again to that what takes place in my mind, when I wish, if that is Beelzebub functioning, that then a certain section of my brain , as I know my mental totality by that what is in my cranium, could function then in an objective sense, separated from the rest, and then becoming free from the rest, as if it is living on Mars; As if there is an observatory which looks on the earth, and sees what is taking place on the earth, which means, which is interested in the manifestations of the physical body. ¶ When I see it that way. then I must know that there is a separation between 'I' and 'it'. 'I' not being full-grown, but 'I' having now an attribute of being objective; and 'it', whish is again that what is personality of me, as represented mostly by the manifestations of this kind of earth, my physical body, is than "it" as 'it' remains, and as 'it' is, not conscious. This you must make absolutely clear to yourself. That what is Conscious is only a very small part of you, and that is only the little bit of 'I' which has to grow. The rest of you remains completely immersed in unconscious states and is constantly subject, and remains subjective, in every form of manifestation, every form of thought, every form of feeling.

So it is not that your mind becomes all of a sudden conscious, and it is not that your feelings all of a sudden become emotions. They don't. And for a very, very long time a human being remains a human being, walking on earth in exactly the same form and having the accent, its point of gravity, remain within himself where it always has been. And very seldom can it move. It will stay there. Your functioning, in an ordinary sense, in ordinary life, remains for years and years exactly the same, as a manifestation; and again and again being handled by that what is your personality. This is what makes the process so difficult. Because that what would have to be and ~~that~~ would like to become the beginning of "I" and grow out to a full grown "I" which then could start functioning in relation to "it", is such a small child, and stays for such a long time a small child, that it is only possible at moments to make its appearance; and when it is appearing it has not as yet sufficient data to stay alive as it were on earth. It is only occaisionally that Beelzebub goes down to earth. It is then as if this little "I" is, in relation to that what is unconscious , trying to bring, constantly by that kind of a presence as represented by a descent, the possibility of influencing the conditions of earth, like Beelzebub influenced conditions which he found on earth to be deliterious for the possibility of man freeing himself from the organ or the consequences of the organ Kundabuffer. By that is meant that I am constantly under the influence of the law of gravity on earth, and mostly in this sense Kundabuffer is a psychological influence. And that for me the point of gravity remains primarily in my physical center as the result of that whatever affects it, but very seldom going over into any one of the other two brains. So that the condition of man as he finds himself and gradually by accumulating more and more data about himself, which

become, I hope, more and more objective. That is, as a result of these kind of experiencings and as a result of this constant desire, as expressed by the planet Mars, to wish to work on oneself, that then one accumulates certain data , in certain form, a certain form of food, which again will be digested in the proper place, and this time it will be digested by that what I've called the beginning of one's "I". Now, the constant interference of that what is trying to become an "I" is all the time, by either that what is already full grown in my personality, that is, my body; that what is, at least, has started already, which is my feeling; and that what I now have to use as a means of functioning in an intellectual sense. And those three, all together, and my personality which is represented by them, is an enemy of the little"I", because the little "I" does not belong here. We talk about it every once in a while, saying that it would be very wonderful if God could come down to earth, and sometimes one says Jesus Christ or Buddha or any of the so-called messengers appeared here. They were on a certain mission in order to tell humanity, and those who wished to hear, that there is still a possibility for their growth, and that it would be necessary first to understand whatever their bondage is, and that by means of that kind of understanding and loosening themselves from that bondage by means of an objective viewpoint, that they then could actually evolve to a higher state of consciousness. So this is now the situation. "I" is so small that it all the time is overshadowed by that what remains on earth and remains functioning. And that only at certain times there is a strong enough wish and a strong enough desire to overcome such obstacles. Naturally it is obvious that if I'm interested in trying to develop something, I will try to create

such conditions, by means of which I will have the best chance. And if this little "I" is so small, and I see it is being washed away all the time, and it is drowned; and it takes a long time before it comes back, or that even I myself noticing that I have to have a certain definite wish or an attitude for doing something; that it doesn't seem to happen all the time, and that I am lost entirely in these kind of functionings of my personality because I'm so used to it and also because I'm at home in it; and I don't want to give it up and I want to try to develop as much as I can of that, hoping all the time that it will lead to the same thing. And many times I'm fooled because my mind, being clever the way it is, will tell me that it is the same, and that all it has to do is to loosen up a little bit and then you will see there will be miracles taking place. Whatever it is that I start to have that belief in, it will not be the possibility of developing something that is going to do that kind of work. And the requirement for this is that if I am on earth and I understand the conditions of earth, I understand the conditions of my subjectivity, that the only possibility of becoming objective is by the introduction of something that <u>is</u> objective as nature. And when it is objective as nature, it is not Mother Nature that we know as far as earth is concerned. This entirely different kind of principle of that what is objective and which many times I can only define as that what is non-subjective, has for me at the present time no particular reality but only as an aim towards which I would like to strive, exactly the same as the aim of wanting to go to the sun even if it is via the planets, are at the present time, that particular road is closed to me and that I must not expect that I will reach the sun in such a short time overnight. That what I have to undo, that what I have to really loosen myself

from are the bondages of earth, and that represents at the present time my life, the manifestations of myself, all the wishes of my body, all the different arguments and agreements that I have with it. All the likings and all the rationalization processes. All of this is my personality ~~(2)~~ And I say ~~(1)~~ it is against me. Because in the first place, that in itself, in its unconscious state, does not understand it. And in the second place it fears for its own existance. Now you understand this. I try to fight now, if I wish to work on myself, I try to fight for my life. Because what happens if I don't? That what is represented by myself as my body, personality, brain, and feeling, is subject to decay and destruction. Again this has become a fact for me. It is an axiomatic statement, It is something that I have proof about every day in my life, and also something that I know will, without any question, happen to me. I cannot see any possibility out, then only if it were possible at such a time, when I do die, that I will continue to live, either by the grace of God, or by something that may remain part of me, if possible by my name, or the logical explanation would be that that what I like now as myself to be, that it could continue more or less in the same way, in the same kind of a direction, or perhaps on a little different planetary level, but in any event, remain in existance. This of course is a thought and a feeling that is underlying all religions, and it has to do naturally with the condition of man on earth and the acceptance of the reason why he is born, and that because of this being born on earth and finding himself with these kind of questions, that he will start to philosophise about the possibility of continuation, or that there must be a different kind of life after one dies, the same way as there must have been life before I was born. So that this

logical way of reasoning can only be satisfactorily answered by that what could become for one a guide or something that I say yes this satisfies my particular questioning, and anyone who wants to continue to have these kind of thoughts, I hope they will finally come to a conclusion regarding it. It's possible to say it is not my business. I am just a human being and I hope that God will know best for me, very much like a child says that mother knows best, and then it doesn't have to think. Many times that one says in religion it is not necessary for me to know all the things; That what is really now bothering me can be solved by the minister or the priest or the father-confessor, and ultimately it will be solved by the Pope, or it will be someone in the higher hierarchy; whatever it is, it is none of me to really be bothered by. Very often a person who is not particularly scientific, but finds a certain conflict between his scientific ways of thinking, perhaps a little materialistically, or perhaps agnostically, and then also maybe because of his bringing-up, coming from a Christian religion or a religion at least that was confessed in his home when he was young, that then this particular conflict cannot be solved for him, and then one remembers, and I do remember this very well because my father made this statement that even if there are questions of that kind, after all Newton, who was a very good scientific kind of a man, was also deeply religious, and that therefore it were possible for someone to solve the problem for themselves was enough for him to let all the different riddles of the universe simply go by for the time being, hoping that maybe ultimately he would understand it, but at the present time it could not and he should not worry about it. I say whatever it is that there is as a kind of a conflict in one, it is logical of course to assume that life ought to be eternal, and

that I have enough of this kind of a wish when I find myselff now alive in a certain form, I say, with a name, that that kind of a substance, if it represents a form of real livingm matter, that that could remain in existance; Or that when I believe that it is necessary to do work for myself on that it could be for the reason of developing something. This of course fits together if one connects it with the idea of soul and that what ought to remain alive after, or that Christian, like one would say that I could enter heaven or that sometimes I become a little confused, because what is heaven when it might mean heaven on earth, or that what is heaven with one. Again these kind of comparisons or metaphors do not all the time jibe; and I cannot really see the particular reason why one is right and the other isn't; and unles I can come to a general understanding of all of it, I will never be satisfied in having so-called a few questions answered and the rest left alone. When a man is in search he will not stop until all questions are answered. This is the requirement for anyone wanting to find out what he really is. It is not what he is a little bit. He must have either the totality of himself or that what is his real life, that what is essentially him, and that what could remain if he only could find a way of maintaining it and a way of avoiding destruction, to which apparently this form of life in this manifestation happens to be subject. It drives one then to the point that that what is really in me that wishes even to want to work on myself, what is it in me that wants to separate something I call the beginning of "I" from that what remains as me as "it". And that this really as something of a third character must be in one; I call that life in me wishing again to unite with the totality of all life, if possible having and remaining in a certain functioning position in regard to that what is

all-seeing, omniscient and omnipotent. You see these, I say, they are philosophical questions which, of course, every human being who happens to think has to be confronted with, But that what really starts me off is a real wish to find out if development is possible in my case. And, as I say, as a first step, I observe, resultant from an alertness, and then as observation could procede, it should remain then, for me, a state of being aware of myself as it is. When this is added to true observation, or that observation is only truthful when it can accept that what it notices as it actually is, without an interpretation and without a feeling, then I introduce another kind of a word, and perhaps a little bit more an elucidation of a principle, that belongs to real observation. I call it impartiality. I have to introduce it because I notice whenever I try to observe truthfully, I become identified with that what I see, since my mind, whenever it happens to think about myself, always remains identified with myself, and my feeling of course enters because I love my self. I am proud of it. I think it is sometimes extremely wonderful. And sometimes if I'm flagellistically inclined I will say that it is terrible, and it is doubtful, and it is sinful. And it is this and it is that. My judgement is always there because this is the way I have been educated and this is the way Mother Nature wants us to be. Because, you see, if I constantly remain emotionally involved in that what is being observed by myself even if it is a recall in memory, I will remain constantly asleep, because I will then stay in a state in which my consciousness can not work and I will find excuse after excuse, and I will never want to do anything whenever I can equalize myself to the situation and not want to be confronted with something that would cause me worry or anguish. It is this

particular kindling in myself of sorrow. Sorrow about myself; sadness; nashing of one's teeth; the realization of the impossibility of oneself as one is to extricate oneself out of the conditions and as one grows older the constant repetition of the same thing without getting anywhere, and running around in circles; and the more I am perhaps like a big executive the larger the circles are. But circles they remain ad infinitum. This is the damned problem that we are faced with. Because we don't want to believe it with our ordinary brain, and we cannot, and everyone else around us will not want to believe it and tells us so. This is the strength of a character, if one wishes to call it that way, that I dare to continue to try to become more and more objective about myself, and I try to eliminate all these things which bind even that so-called objectivity, and which is an obstacle in the way to an objective road whenever I remain bound to myself in a feeling sense. You see it is this. And you must now again understand the position of earth and the way earth is in relation to the planets. We cannot go to a planetary level until something has taken place with the planetoids. The planetoids are little bits of planets distributed through space, which used to belong to one planet and for some reason or other, Gurdjieff would call it a transapalnian perturbation, were exploded and spread through the universe in our solar system and now are functioning as little bits of something that we would consider emotional states. The analogy for oneself is, whatever I call my feeling center is not at all a real planet. It is not even at times able to represent a planet, for whatever it is;; it is all the time mixed up with some other kinds of states, so that a feeling, as I say, represented by Mars, or by Saturn, or by Venus, or Mercury, is not really pure because the solar plexus does not have

all the data. The data are spread all over my body in the form of little nerve nodes, belonging to that so-called feeling center, but functioning at the present time, by remote control, and not being united and not being a real planet; and that what has disturbed one, as one has grown up and as education has taken its toll, that I have become that kind of an earth with that kind of a planetoid condition as far as the planetary system of myself is concerned. So that I cannot really become impartial in the real sense of the word until the different planetoids have combined and then have enough force to overcome the desires of the body. At that time the body can be free, when the little planetoids are not there bothering, or rather, becoming constantly manifested in the body and then taking the body, as it were, with them. The body has to become free from such influences of an emotional kind. And only by means of the collecting of that what is now, as I say, planetoid, into one center; it means for me that that what is now functioning as my solar plexus, now has to move to a different place, and in that place there is the possibility and the opening and also the possible reception of these little planetoids which wish to come home. It is the meaning of the prodigal son. If you understand this quite well, what we have in ourselves as little bits of prodigal sons, who at times do know (?) and at times, remember, but they are so small, they are just one little bit of a son, that is S-O-N, and away from the father and away from home; and all they have at times is a little memory of how it used to be, this is the state of one's real self when young. And then wishes. They are now living amidst all kind of dirt, with the swine, eating that what is not food for a human being. But, they have to start a certain road of migrating back to their father's home so that maybe when they

come, who will rejoice? The father. That is one's mind will then start to recognize what is the real function of a feeling center and then having beeome an emotional center and located in one's heart, then actually that what has to take place is a separation between one's emotional center from the body. Then one can become impartial. You see it is a long, long step and real impartiality; the exclusion of a certain phenomena, in which I observe that what is taking place of my physical body as it manifests from the standpoint of my mind, simply means that that what is emotion has to stay out of it, unless I wish to to fundtion; and on the command of that what is my mind, and now I hope, more full grown, and be guided by that what is "I", then takes on the position of, emotions are there for me, "I", to be used. Then I am impartial when I wish because I can tell my emotion to stay out. How do I solve that problem. I say if true impartiality exists, of that what has to take place, (pause) if impartiality can exist, that is ~~it~~ if that what is emotional as a state need not have any interference, and can function by itself, and only can be active upon the command of that what is superior as one's brain, I have lost at that time the different functionings of what I now call my feeling center. And I also have overcome that what takes place in my ordinary mind and I simply call associative thoughts. When associative thoughts are not entering into this relationship of an observation and when impartiality is there, something in me starts to realize that simultaneity can only take place when the subjectivity of myself has been completely, I wouldn't say neglected, but effaced; when it has receded to the proper place, the functioning of that what is needed for a little bit of a maintainance of my body, with the little functionings that I know in ordinary life, and that ~~what~~ in reality

that what is "I" has started to take over and has become the guiding factor in me, ~~that~~ then intellect, then at that time because of work in accordance with the law of do re mi has developed up to the point of fa, that Kesdjan body again as a continuation of the do re mi of feeling center, has grown out into the sol la si; and that the problem then that I face is not so much any more the release from physical body, but that that what is necessary is to become released from the emotional body at si do. Again it is a question of freedom there, that then the only time when simultaneity can start to exist is after fa of intellect has been reached. Only then will I understand a moment of my life, because before that I function in time, I function in my mind as it functions now in time. It functions with memory, it functions with thoughts, and it functions in anticipation. It constantly is functioning at the present time with the future of that what becomes the past, and it constantly flows through me as a moment of presence; and only when I want to be truly objective, and because of that, really awake, as a maintaining state of my awareness, I then will have to remain in the moment, as a moment is experienced. As soon as I again follow a moment into the past, I use my subjective functioning. This is why it is so difficult to understand, and I say understand, not difficult to know. As a concept it is fairly easy. And those who are intellectually inclined a little bit of course would love to have that kind of experience of simultaneity. My advice is don't try. Leave it alone for a long long time; it is not necessary. The quintessence of work on oneself starts with two things: to become observant; to relate that what is being seen in an impartial manner; and that even if one has to use one's ordinary mind to recall it, it is far better to have the truth recalled, instead of muddling

along with something that seems to happen in a moment, and going over again and again, and without fail, into a state of thinking about work. Work on oneself requires this particular form of awareness, which of course everyone will agree that the awareness has to be maintained, but the jumping from one moment to another moment, and knowing that each moment is the same, it only becomes the same because the awareness is the same. Otherwise there is no sameness in a moment. Each moment of my life as I now sometimes in thought processes, becomes constantly different because the experience is different since I digest it in a subjective way. Since my memory all the time remains different the further it goes away from it. And that sometimes it's even impossible to recall it in its real sense because it has already left me some time ago. And perhaps forgetfulness would be the explanation. It's only at times when there is a momentary existance and a flash of that that one becomes, then, objective; and then, I say, this is a moment I will never forget. So you see here are now the three principles, of which the two first ones are the most important. And the third one, I beg you, to have it in mind but not to try to apply it. I've said it so often, it belongs to a conscious state, no doubt, because a conscious state must be built of three different functions working together before it can become a unit. The two will not give that unit. But the two will be on its way, and when they are properly understood, they will be logically be followed by the state of simultaneity. [illegible] Observe, and when one observes correctly, it is followed by impartiality. And when one experiences impartiality correctly it is followed by the realization of a momentary existance, which, when one is awake, is then the continuation of a state of awareness as an

experience. And this experience takes place then in that what is the little "I" now grown up into an "I"; so far, only represented by the do re mi of that octave as an intellectual part. It is only half of the soul. It is not as yet capable of, you might say, maintaining itself; and it would be terrible if it died at that time, that is, if the body would die. Because that what would remain is the do re mi below fa and that what of course would remain is the sol la si above fa of emotion, and for that reason the body Kesdjan was created. This is the stepping stone towards soul. This is the reason that although one tries, on the do re mi of intellect, one has such a terrible time. And death, in all probability, will overtake one. And it would not be a solution to one's life when one honestly has worked. And that the hope that is then held out for one, that there is again a second chance. And this time the manifestation is the body Kesdjan, in which that what is part of one as soul again then can undergo the possibilities of further growth, and again work on itself, which self then is of course of a different kind of a degree because it is semi-conscious; it belongs to a conscious area, but has in it the possibility for growing again out of that by means of leaving its own si do and enabling then intellectual body to procede according to fa and its own sol la si. This is the picture, you might say, on a cosmological scale. And it is not necessary to talk too much about it, then only to indicate that that is the kind of hope that keeps Kesdjan going. That is whatever it is in ordinary life that man wishes to become is stimulated by that what he is, in an intellectual sense, clear aboutx as a possibility, and he hopes that that potentiality in him can be actualized if he only knows how. This is a mental process but it is re-enforced by the wish which has to be strong

and fervent enough andhonest enough to go further in the development of real understanding of one's life in an emotional sense. And that for that it is necessary that I understand what is the bondage of this earth and that the freedom for that will then lead me to the possibility of further development, emotionally, of that what I really am. This means work for myself. Work now, in accordance with these fundamental principles: A- to observe myself. B- to be impartial; which means to accept myself as I see my physical manifestations for the exact condition of what it is without interpreting, without even wishing to change it. And C- that I hope that by continued desire for impartiality I will reach the point in which I can live in a moment. You see, these are problems of course and now they relate to that what really is necessary to start with. In one's daily life to start in a simple way to become aware. To change one's alertness in an awareness, and awareness has already the possibility of being free from feeling. That is that I will, and I can, accept myself in the way I live. Not that I have to admit that that what I am is right, but I have to have the patience to know that sometime in the future there will be something in me that can tell me what is right and wrong. And that for the time being all that is right for me is when it has the possibility and enables me to wake up. This is the only measure I have. Later when many things could develop; when the brain can develop further, when actually the influence of the objective part can start to overflow because of its influence and strength into the rest of my brain; when the emotional body can be centralized in my heart, and when the freedom has been reached from the manifestations of my physical body, at such a time certain things will start to develop parallel, and at the same time, when ~~in~~ my brain

~~will be~~ developed certain forms of consciousness that then my heart starts to function then in a conscientious manner. This question of conscience, this question of what is really my life comes from that what is essentially essence ~~(?)~~ for ~~(?)~~ me, that is my heart becomes then the ~~central~~ center point ~~(?)~~ for ~~(?)~~ that what is the real wish and what in the first place has given me the desire to work on myself. In the second place, it now becomes identified with Magnetic Center in me, as, I say, which is the life-giving force, that what is really me, and now unites or takes its seat in my heart and starts to direct. This is, you might say, the beginning of one's work, when one has a conscience, When one lives in one's emotional life and is willing then to follow that whatever the little voice might tell. You see the question is first physical manifestations, I've said it many times, in the different forms- tone of voice, and posture and movement, gestures, whatever it is, posture, tensions, ~~maidx~~ blood, breathing- all of that comes under the general domain of my world, my physical world, to be observed, to become familiar with, to study in conditions which are simple, in which there is not any particular emotion or feeling, but that I can really hope for a certain result of that kind. And this way I build and build and build. This way I deposit. This way that what has to grow is being fed. It is the only way. There is no other way, I assure you. If you wish you can try any way; you will always come to the point, how can I get away from earth. Only when I am objective. Because as long as I'm ~~remain~~ on earth I remain bound by that what is the law. God is that kind of objectivity for one. If I wish and pray; if I hope that I might be united sometime, then I have to start now by loosening up that what I know binds me; I say, mostly my physical

wishes, the little desires and the nonsense that I think that my body requires in order to keep alive. Simplicity. Bread and water for a little while. Austerity for some time, really to do without and then to have within one ~~x~~ an unquenching desire that I wish, I would say, I wish to fly to the sun. If that were possible then one will remember each time when one makes an attempt at flying, that that what has to be fulfilled is A, B, and C. This is my education. So, work. Next week I won't see you. Two weeks from today I hope. Have a good week; a good two weeks, if you like. I hope it wasn't too long. And I'm sorry there ~~were~~ are no questions. But all the questions are answered if you really understand what I have been talking about. It is so simple. But it must become clear. Goodnight everybody.

End tape

Proof: Judy Freed.